

Zedge Inc ZDGE under CEO Jonathan Reich



6		T	T	T		2	2	2		6
5		H	T	T		3	2	2		7
4		T	T	T		2	2	2		6
3		H	T	T		3	2	2		7
2		H	T	T		3	2	2		7
1		H	T	T		3	2	2		7

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
 Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of **nourishment from above**.
 But the gift of food comes in **its own time**, and
 for this one must **wait**.

This hexagram shows the **clouds** in the heavens, **giving** rain

- to **refresh** all that grows and
- to **provide** mankind with food and drink.

The rain will come in **its own time**.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the **attributes** of the two trigrams –

- **strength within,**
- **danger in front. 2**

- Strength in the face of danger does not plunge ahead but **bides** its time, whereas
- weakness in the face of danger
 - grows **agitated** and
 - has **not the patience** to wait.

THE JUDGMENT

WAITING. If you are sincere,
You have light and success.
Perseverance brings good fortune.
It furthers one to cross the great water.

Waiting is not mere empty hoping.
It has the inner certainty of reaching the goal.
Such certainty alone gives that light which leads to success.
This leads to the perseverance that

- brings good fortune and
- bestows power to cross the great water.

One is faced with a danger that has to be overcome.
Weakness and impatience can do nothing.
Only a strong man can stand up to his fate,
for his inner security enables him to endure to the end.
This strength shows itself in uncompromising truthfulness (with himself).
It is only when we have the courage to face things exactly as they are,
without any sort of self-deception or illusion,
that a light will develop out of events,
by which the path to success may be recognized.
This recognition must be followed by resolute and persevering action.
For only the man who goes to meet his fate resolutely is equipped to deal with it adequately.

Then he will be able to cross the great water –
that is to say,
he will be capable

- of making the necessary decision and
- of surmounting the danger.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.
There is nothing to do but to wait until the rain falls.
It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by interfering in things before the time is ripe.

- We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.
Fate comes when it will, and thus we are ready.

THE LINES

Six in the fourth place means:

Waiting in blood.

Get out of the pit.

The situation is **extremely dangerous**.

It is of **utmost gravity now** - a matter of **life and death**.

Bloodshed seems imminent.

There is **no going forward or backward**; we are **cut off** as if in a pit.

Now we must simply stand fast and let fate take its course.

This composure, which **keeps us from aggravating** the trouble by anything we might do,

is the **only way** of getting out of the dangerous pit.

Six at the top means:

One falls into the pit.

Three uninvited guests arrive.

Honor them, and in the end there will be good fortune.

The waiting is over; the danger can no longer be **averted**.

One

- falls into the pit and
- must yield to the inevitable.

Everything seems to have been in vain.

But precisely in this extremity things take an **unforeseen** turn.

Without a move on one's own part, there is **outside intervention**.

At first one cannot be sure of its meaning: is it rescue or is it destruction?

A person in this situation

- must keep his mind **alert** and not withdraw into himself with a sulky gesture of refusal, but
- must greet the new turn with **respect**.

Thus he ultimately escapes the danger, and all goes well.

Even happy turns of for-tune often come in a form that at first seems strange to us.

MOVING HEXAGRAM

HEXAGRAM 01 – Chien - The Creative

Above THE CREATIVE, HEAVEN
Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines.
These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness, its essence is power or energy.

Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as motion.

Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
- its action on the world of men.

- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
- In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

THE JUDGMENT

THE CREATIVE works sublime success,
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running, through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

THE IMAGE

The movement of heaven is full of power.
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,
the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,
by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,
which depends upon **consciously limiting the fields of his activity.**